

Millennial Star



Ishmael And His Family Join Lehi

A Book of Mormon painting by Elder J. Leo Fairbanks.

“THE SOUL’S FIRE”



This dramatic epic of the Mormon Church is now
appearing serially in

The Millennial Star

Of this stirring volume by Jeremiah Stokes, President Richard R. Lyman of the European Mission and Amy Brown Lyman, consulting adviser for women's auxiliaries in Europe, have said:

“While this story of gripping interest exaggerates actual conditions in some respects, nevertheless, it shows the sterling worth, the immovable and commendable qualities of the English people. It is these qualities in those who have been converted to the Church that have helped to make possible the Church's mighty growth and progress, I am sure. This story will be read with keen interest by the people of the British Isles who possess these same qualities in such high degree and have for them such intense admiration.”

—RICHARD R. LYMAN

“*The Soul's Fire* is entertaining from the first page. Readers will await each instalment with interest. It presents a vivid and comprehensive picture of events which in the main are historical. It is well written and unusually colourful. I am pleased to recommend the story to all STAR readers.”—AMY BROWN LYMAN

Begin the Story with This Issue

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THE LATTER-DAY SAINTS'

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If ye love me, keep my commandments.—John 14: 15

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THIS WEEK'S COVER—

THE fourth in a series of oil paintings by Elder J. Leo Fairbanks for the Deseret Sunday School Union, is reproduced on this week's cover. "The Lord commanded that I, Nephi, and my brethren, should again return unto the land of Jerusalem, and bring down Ishmael and his family unto the wilderness. We went into the house of Ishmael, and did gain favour in the sight of Ishmael, insomuch that they took their journey with us to the tent of our father . . . and as we journeyed, Laman and Lemuel, and two of the daughters of Ishmael, and the two sons of Ishmael and their families, did rebel against us; . . . They were desirous to return unto the land of Jerusalem. They were angry with me and did bind me with cords, for they sought to leave me in the wilderness to be devoured by wild beasts. But behold one of the daughters of Ishmael, and also her mother, and one of the sons, did plead with my brethren. And after we had come down unto the tent of my father they did give thanks to their God; and did offer sacrifices and burnt offerings unto him."

—Abridgment of I Nephi, Chapter 7

Intelligence and Wisdom

By ELDER JOHN A. WIDTSOE

Of the Council of the Twelve Apostles.

ONE HUNDRED years ago, the Church, which was then operating in Ohio, and Missouri, was, as it were, on trial for its life. The year 1838 was a fateful one. Persecution raged until men's hearts failed them; trusted members of the Church, holding high positions, turned away from the Church and in some cases betrayed their brethren. But, at the same time noble spirits were found to take the vacant places; two men were then called to the apostleship, were later called to the Presidency of the Church; unexampled acts of courage were performed by the Priesthood; revelations of marvellous value were received by the Church. It was a year of sorrow and also of joy.



Elder Widtsoe

Perhaps the event of that troubled year which gave keenest sorrow was the loss of Oliver Cowdery and David Whitmer from the membership roll of the Church—two of the three original witnesses to the Book of Mormon, men held in high esteem by the Church. Oliver Cowdery was excommunicated, and for many years remained outside the Church, rather than to confess his error and repent. David Whitmer withdrew from the Church rather than to face trial upon the charges made against him. The absence from the councils of the Church of these fine men who had been so gloriously blessed by heaven was grieved by the whole Church membership.

Though these men were no longer members of the Church, yet they always maintained the truth of their testimony as found in the Book of Mormon, and their belief in the divinity of the revelations given to Joseph Smith, the Prophet. Moreover, Oliver Cowdery, after some years, humbly entered the waters of baptism again, and was on his way to plead with David Whitmer to return to the Church, when death overtook him. Both affirmed with their last breath the truth of their testimony regarding the Lord's latter-day work. Their knowledge of the truth of the restored Gospel did not leave them.

Naturally the question arises: How could these men, both of whom had seen the angelic guardian of the plates from which the Book of Mormon was translated and the plates themselves, and one of whom in addition had been privileged to have converse with heavenly beings, John the Baptist, Peter, James and John—how could such men so conduct themselves as to endanger their Church membership or be content to remain

outside the Church? They had knowledge, beyond that of other men, of the reality and divinity of the events which led to the organization of the Church of Jesus Christ of Latter-day Saints.

The answer to the question is simple, well understood by all. These brethren did not use their knowledge in conformity with the order of the Church as set forth in the revelations of the Lord. That is, they entered forbidden paths; they did not obey the commandments of God. The practices of their lives did not correspond with their knowledge.

This historical event within the Church is evidence of the fact that knowledge alone does not and cannot secure human happiness, or move a person towards salvation. If further evidence of the insufficiency of knowledge is needed, we may survey the great number of men of high intellectual attainment, who, because of their criminal acts, are found in the prisons of the world. Knowledge may become the pathway to evil when not applied as directed by the Gospel plan.

True, we have been commanded to seek all knowledge; the Lord has also said that "It is impossible to be saved in ignorance," and that "If a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." However, it is equally true that the gaining of knowledge is but a first necessary step in a progressive life. Knowledge must be quickened and made alive by proper use.

This doctrine is made clear in sacred writ. Among the many great truths revealed to the Prophet Joseph Smith, none is more beloved by the Church than "The glory of God is intelligence." The word intelligence, as used in common speech, means readiness in learning, quickness of mind. Its higher Gospel meaning is more profound. The intelligent man is he who seeks knowledge and uses it in accordance with the plan of the Lord for human good. This is implied in the revelation from which the quotation is made, for the full sentence reads, "The glory of God is intelligence, or in other words, light and truth." When men follow the light their knowledge will always be well used.

Intelligence, then, becomes but another name for wisdom. In the language of mathematics we may say that knowledge, plus the proper use of knowledge, equals intelligence, or wisdom. In this sense intelligence becomes the goal of the successful life. Knowledge is one of the means by which such intelligence is attained; the use of knowledge is equally as important, for it gives life and direction to knowledge. The whole matter is much like faith and repentance—neither is complete without the other. When faith becomes active through repentance, man rises towards his God-like destiny. Faith itself, built upon human experience, conforming to God's will, is but a type of higher intelligence. Thus it often happens that a person of limited knowledge but who earnestly and prayerfully obeys the law, rises to a higher intelligence or wisdom, than one of vast Gospel learning who does not comply in his daily life with the requirements of the Gospel. Obedience to law is a mark of intelligence.

The pre-eminence of wisdom in meeting the urgent needs of men and nations has been recognized throughout the ages. It was Solomon, the young king of Israel, who chose wisdom and knowledge from among all the gifts offered him by the Lord, and in return was blessed beyond measure. It was the statement of the Apostle James concerning the lack of wisdom that led the boy Joseph Smith into the grove where he received his first great vision. The world's great need today, in the midst of man-made confusion and horror, is wisdom. Man is rich in knowledge, surpassing every earlier time on earth. He has harnessed the forces of nature until they are subservient to his every wish and whim. But he uses his new-found power as readily to destroy as to make well. That is not intelligence, that is unwisdom. Should the world resolve to seek wisdom as it gains knowledge, the dawn of the hoped-for, longed-for era of peace would rise in the East.

To possess knowledge, and not to use it, or not to use it properly, is a sin. The failure of the human will to render obedience to God's law is not only unintelligent and unwise, it is sinful. On one occasion the Lord said to the Church, through the latter-day Prophet: "There are many who have been ordained among you, whom I have called, but few of them are chosen. They who are not chosen have sinned a very grievous sin, in that they are walking in darkness at noon-day." Oliver Cowdery and David Whitmer were in the noon-day of knowledge, yet walked in darkness. Wisdom had departed from them. Therefore they were in sin. So may any man close his eyes in full sunlight and walk in darkness and commit a sin before God. The nations of earth, sated with knowledge, in the full light of a Gospel dispensation, walk in darkness. Therefore, the wages of sin are theirs. Their wars and contentions are sinful before the Lord, and punishment will follow until they open their eyes to the light.

The divine warning has been given: "If you keep not my commandments, the love of the Father shall not continue with you, therefore ye shall walk in darkness." Obedience to law leads to intelligence and wisdom and frees men from darkness and the charge of sin.

Latter-day Saints, who have received the greater knowledge, are under the heavier condemnation, if they fail to conform in their lives to the revealed law. Besides, our responsibility is not for ourselves alone, but for the whole human race. Intelligence must garnish all that we do, else how can we fulfil our destiny, so well spoken in ancient days: "I will raise thee up for a blessing among many people."

The joyful struggle of life must be, if we really hope for happiness, to live lives of knowledge, used as the Lord desires, with intelligence and wisdom. Every wise person will ask himself before every act, Does it conform to the law of the Lord? and at the close of each day, Have I lived intelligently and with wisdom as my guide? Then, in full light we shall see clearly the path and the goal, and avoid the perils and terrors of darkness.

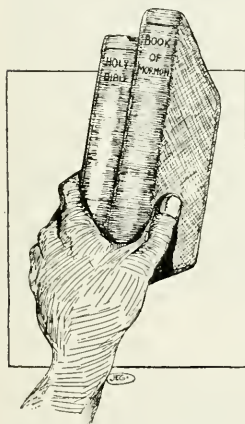
The Book of Mormon

By ELDER THORNTON Y. BOOTH

“**A** BIBLE! A Bible! We have got a Bible, and there cannot be any more Bible.” (II Nephi 29: 3)

These are the words which the inspired Seer, Nephi, foretold would come from the mouths of the Gentiles upon their being offered the Book of Mormon. This prophecy not only has been fulfilled many times in the past, but is continually being fulfilled now, every day.

The ancient scribe, continuing, set forth additional words of the Lord. “And because that I have spoken one word ye need not suppose that I cannot speak another . . . Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.” (II Nephi 29: 9-10)



“*And they shall become one in thine hand.*”

For centuries the Bible has stood as a solitary witness to the divinity of Christ and the actuality of His atoning sacrifice. Though solitary it has by no means been ineffective, but has continually convinced many of the truth contained in its pages. Despite the many bitter criticisms made against it, it today remains the most powerful scriptural writing in existence. Upon its teachings the laws of nations and the personal conduct of millions are based. It is the great guide which points the path to salvation.

And yet, despite its greatness, and it is great; despite its magnificent teachings, which millions testify are of divine origin; is it sufficient, alone, to convince men that Christ is the Saviour? Every day more and more people reject the Bible as the word of God. They deny its accounts of miracles, they scorn the idea of a literal son of God being born to this earth, they jeer at the possibility of a resurrection of the physical body. Is not an additional witness to these facts necessary?

“No, an additional witness is not necessary,” say some of those who believe the Bible, “The Bible is a complete witness in and of itself, and is the only witness which we need.” Yet there are existing today hundreds of differing Christian sects simply because there are hundreds of differing interpretations of the Bible.

The Bible is the first and most important group of scriptures today. It cannot, however, claim to be the only scripture ever written. Its own pages mention nearly a score of other “books,” among them some letters from Paul, and another epistle of Jude. It has been edited, translated, and re-translated, and has come down to us still mighty, but with mistakes and vague

passages too much in evidence to be ignored. With men denying its message, or quarreling over the interpretation thereof, another scripture certainly is needed.

Moreover, the satisfying of this need was foreseen and predicted. The Prophet Ezekiel writes: "The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand." (Ezekiel 37: 15-17)

The writers of the Book of Mormon were of the seed of Joseph, and they record the history of a people who crossed the waters and built a great civilization upon the American Continent. This civilization had its prophets and its inspired writers. The word of the Lord came to its people as it came to the Jews. In the record it left is found the Gospel of Christ, pure and unchanged. It does not contradict the Bible, nor does it claim to displace or even stand above that book in the scriptures. It merely bears an additional testimony to it.

If the Bible is the stick of Judah, then certainly the Book of Mormon fits the description of the stick of Joseph, and its believers testify that it does fulfil the prophecy.

The Book of Mormon solves many problems: it corresponds with Ezekiel's prophecy, it answers the question of who the "lost sheep" were, and it clears up many bitter doctrinal controversies. But its first and greatest mission is this: It is a new witness to the authenticity of the Bible, and the actuality of the atoning sacrifice of Christ, the Saviour of the world.

NEWCASTLE DISTRICT CONFERENCE

TWO hundred and twenty-six people, of whom approximately 75 were non-members, attended the evening session of the Newcastle District autumn conference held Sunday, September 4th, at the Lynthorpe Assembly Rooms, Middlesbrough. Speakers at this meeting were President Hugh B. Brown, Supervising Elders William James Telford and George S. Walker, and Elder George D. Bryson, who developed the theme of the actuality of the organization, apostasy and restoration of the Church of Jesus Christ. The Millennial Chorus sang the following numbers: "Abide with me," "Mother" and "The Lord is my light." District President Frederick W. Oates conducted the service.

At the afternoon session, conducted by President Oates, 150 people

came to hear the addresses of Sister Zina Card Brown, Elders H. Hooper Mortensen, Richard B. Mendenhall, President Oates and President Brown. Music was given by the Millennial Chorus who sang "There is no death," "The Holy City" and "I need Thee every hour."

Brother George Wappitt of the District Presidency conducted the morning service. Elders C. DeMar Kearn, Byron A. Howard, Irwin Foster, Harold G. Wheeler, Leslie W. Dunn, J. Albert Pennock, J. Allen Jensen, and Mark P. Lyman were the speakers.

Sister Marie Waldram, lady missionary gave a re-told story and the Chorus sang "Joseph Smith's first prayer" and "The Lord is my Shepherd."

What Authorities Say of Liquor and Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

FLYING

COLONEL CHARLES A. LINDBERG, popular American aviator, who was the first man to fly the Atlantic solo, is a total abstainer. He took aboard his aeroplane two sandwiches and a bottle of water, but no cigarettes nor alcohol.

ON May 12th, 1932, the fifth anniversary of Lindberg's sensational crossing of the Atlantic, Miss Earhart left Newfoundland for a solo flight to Paris. After a most trying experience, she landed in Ireland, having crossed the Atlantic in 13 hours 15 minutes. When offered a cocktail by her host she politely refused, and at the banquets in her honour she drank toasts of the President of the United States and the King of England in water.

ADMIRAL BYRD, who was the first airman to fly over the North Pole, and has done exploratory work in the Antarctic, is an abstainer, and declares that alcohol is not an essential in fortifying the human body against low temperatures. He says, "Alcohol gives a false sense of warmth."

PROFESSOR AUGUSTE PICARD, in his ascent into the stratosphere, which was the first of its kind ever undertaken, stated that at the greatest altitude reached, where the cold was intense, he drank hot milk and ate chocolate and fruit.

SQUADRON-LEADER DRUMMOND (Australia) says: "The effects of drink on a pilot might be worse than lack of nerve. Throughout the war there was absolutely no question that the non-drinking pilots could last twice as long at the Front as the drinkers."

KURT SCHMIDT, the young German student of philosophy, who not long ago broke the world's endurance record for gliders, took no alcohol with him on his flight.

BRIG.-GEN. A. J. BOWLEY, U.S. Air Force, addressing a class of young aviators, said: "There is one thing you young men need to remember. Alcohol and gasoline won't mix—particularly in aviation. Remember, you can't go out at night and fill up on alcohol and take a plane up and fly the next morning."

THURSDAY, SEPTEMBER 8, 1938

EDITORIAL

The Prophet Joseph Smith

JOSEPH SMITH was beyond doubt a Prophet of God. He predicted numerous events of the future, of which many have been verified as time has brought them due; the remainder will be verified as their time comes. Among those already fulfilled are the following:

He predicted the rebellion of the Southern States of America 28 years before its verification.

His prediction to Judge Stephen A. Douglas, that the latter would aspire to be the President of the United States and if he ever raised his voice against the Latter-day Saints, he would be defeated and die a disappointed man, was voiced in 1843, and fulfilled in 1860-61 in every particular.

He prophesied in August, 1842, that within five years the Latter-day Saints would be located beyond the Rocky Mountains, and there become a mighty people. They entered Salt Lake Valley as a Pioneer Company July 24th, 1847, about two weeks before the time allotted in the prediction was ended. Becoming a mighty people is constantly in course of verification. The Latter-day Saints have 122 stakes of Zion, located in Utah, Idaho, Wyoming, Arizona, Oregon, Nevada, Canada, California, Colorado, New Mexico, and Mexico, numbering in all more than one-half million members, not counting those in the missions, and they are rapidly increasing every year.

Persecution Predicted

JOSEPH prophesied that the persecution against the saints would extend from a city to a county, from a county to state, and from a state to the United States as a whole. Not only has the opposition been in a general way nationwide, but a number of years ago the Government of the United States, in confiscating our Church property, filed a suit against the Church in the following language, "The United States versus the Church of Jesus Christ of Latter-day Saints." So as a nation they were pitted against us, and thereby fulfilled the words of a true Prophet of the living God.

A prophecy in part fulfilled, and partly to be fulfilled, is that the Book of Mormon was to be circulated in every nation, kindred, tongue and people, and translated into the several languages spoken by them. This is verified by translations into some 16 different languages, and the remainder is yet to be verified.

Another prediction was that this Gospel as restored by revelation to Joseph, would yet revolutionize the religious world. This is in part fulfilled by some churches adopting the law of tithing, doing away with infant baptism, and by various ministers teaching that the Gospel will be preached in the spirit world after the body is laid in the tomb.

He Was A Seer

JOSEPH SMITH was also a seer. The Nephites had the predictions uttered by that Joseph who was sold into Egypt, and Lehi related to his sons that Joseph, the son of Jacob, prophesied that in the last days the Lord would raise up from the seed of Joseph a choice seer by the name of Joseph and he would be the son of a man by the name of Joseph.

In ancient times seers had the Urim and Thummim by which they could translate languages. "And the King said that a seer is greater than a prophet." Joseph Smith received and used the Urim and Thummim, by the aid of which he translated the Book of Mormon and the Pearl of Great Price.

Examples of Seership

EVEN when not using the sacred instruments he had the gift of a seer. We read in history how he saluted Newell K. Whitney, calling him by name, without ever seeing him before or having any written communication with him. There is also the account of his stating to Oliver Cowdery where David Whitmer would stop for the night, and where he would feed his team the next day at noon, and then he said to Oliver: "At 4 p.m. we will walk out around the bend of the road and meet him." This they did and when they asked David as to his stopping places, they were exactly where Joseph said they would be. This occurred at a time when David Whitmer was to come from home in Fayette, New York, to Harmony, Pennsylvania, to bring provisions for Joseph and Oliver and render them assistance in the translating of the Book of Mormon. Joseph Smith knew nothing of the time when David would leave his home, when he would arrive, nor where he would rest himself and his team on the way, only as God showed it to him, as a seer.

Another striking instance in which his seership was manifested is recorded in the History of the Church (Vol. I, p. 444). He was solemnly meditating on the character and tendencies of his counsellors, Sidney Rigdon and Frederick G. Williams, and then predicted and caused to be written what would befall the two men and their posterity down to the end of their lives. I met Sidney Rigdon's only son, and was quite well acquainted with one son and the grandchildren of Frederick G. Williams and can testify by my own knowledge that Joseph, as a seer, foretold the future and the outcome of these two families, and his words were fulfilled to the letter.

He Was A Revelator

JOSEPH SMITH was a revelator, as is witnessed by the entire volume of the Doctrine and Covenants, which is verified by its own doctrines and prophecies. The doctrines applied to the lives of the people have produced good fruits, and the prophecies are being fulfilled. "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." (Doc. and Cov. 1: 37)

My testimony is that Joseph Smith, to the fullest extent was and is a Prophet, Seer and Revelator.—MATTHIAS F. COWLEY

The Soul's Fire

By JEREMIAH STOKES

"THEY'LL do it anyway, Hiram," she lamented. "They'll do it anyway. Nothing can stop them, unless—unless God intervenes."

"The people are saying he's a coward for running away. They censure him for deserting his flock," the man went on.

"Joseph is not a coward and never has been," she retorted. "And neither am I. I don't know what more human beings could do to evince courage and loyalty to a people and a cause than Joseph has done."

"He couldn't do more, Emma.

We all agree to that. Such a thing would be impossible."

Kimball concurred. "And you have been equally as brave and as loyal; but Joseph's running away now doesn't look right. It isn't the thing for him to do. He's always stood fearlessly by his people through every difficulty, and he can't desert them now. He isn't a coward, and he must not give them any grounds for calling him one."

"But he's so distraught. The poor man knows not which way to turn. He fled because he believed it was the best, the only thing left to do."

"But you can see, Emma, that it isn't the best thing to do," Cahoon interposed. "He must clear himself, which he can, through the courts."

"But hasn't he been cleared?" she protested.

"Yes, but——"

"But his enemies are not satisfied," she interrupted. "And they never will be until they have taken his life. If he yields to Ford's demands, he will walk into the jaws of death. He will never come back to me and to the children alive."

Kimball was silent for a moment and then further observed, "We believe that he should return for honour's sake, and we are going to send him a message asking him to do so. We thought we'd tell you of our intentions and get you to write a similar request, if you feel like it. Your own honour, and that of your children, is right now in the balance with Joseph's. Think of that, Emma."

Begin Story Here

DESPITE persecution suffered by the Church, missionaries were continually being sent throughout the States, and to Great Britain. Ann Northrop, an English woman, is impressed by the Gospel message, but a prejudiced husband forbids her associating with its people. The saints, after being driven out of Missouri, establish a prosperous community at Nauvoo, Illinois, but persecution again becomes strong. The Prophet finally decides to leave for a while, believing that the persecution, which has been directed at him, might cease. Some of the brethren, reasoning with his wife, Emma, say that he should not have fled, as the officers will now have excuse to shoot him as a fugitive.

Just then the little girl came cuddling up to her mother, threw her arms about her neck and kissed her devotedly. Tears started in Emma's eyes, as she tenderly stroked the child's hair and returned the affection. For a moment she looked into the little one's face, and then spoke slowly, "Yes for honour's sake. And after all is said and done, we are in the hands of God. Joseph will not go before his time; he has often told me so. And when he is called, I want him to go without a blemish upon his name. He's earned that. He deserves it."

She used her husband's pen and wrote a brief note. "Will that do?" she asked, as she handed the page to Mr. Kimball.

The man read the lines; and as he passed them back to her, said, "Yes, Emma, you've done the right thing."

"I hope so, Hiram, but I don't know," she answered doubtfully. "Shall I give the note to Porter?"

"Yes. And give this letter to him, too. You may read it if you want to."

When Rockwell recrossed the river, he was greeted by Joseph with, "Well, Porter, have our plans miscarried?"

"I don't know, Joseph. Emma asked me to fetch these letters. She said you might not want the horses after you read them."

The Prophet opened the one in the handwriting he knew best, and read:

"My beloved Joseph: The charge is being made that you are a coward for running away. It breaks my heart to write this, because I know that you already have more than you can bear; and I feel that I must tell you, dear heart, that in whatever decision you make I shall be one with you. I shall be resigned, for I will accept whatever you do as being the thing that God would have you do, have us both do. God bless you, Joseph. Be strong and brave, as you have always been. It is the Lord's work. We undertook to do our part. Thus far we have been faithful, you especially; I am not half as worthy. We still remain at our task, with the same unity of purpose that we have maintained from the beginning, until our work is finished. I know you will never falter, Joseph, and I trust I never shall. Again, Joseph, my beloved husband, God bless you. With all my love, Emma."

Without a word he passed the letter to his brother; and then opening the remaining missive, he continued to read:

"Dear brother Joseph: Governor Ford's men were here today to arrest you and Hyrum and the others. When they found you away, they said the governor intends to send his troops into the city and guard it until you are taken, even if it takes years to do it. The Saints are fearful that if you leave the country, the mob will drive them from the state, and the charge is being made that you are a coward for running away. A great many think you should return and submit to trial, as Governor Ford demands. We believe this is the right thing for you to do and recommend that you do so. Your brethren, Reynolds Cahoon, Lorenzo D. Wasson, Hiram Kimball."

"Let the brethren read Emma's letter," Joseph said, addressing his brother. "And read this," he added, "all of you," as he gave Hyrum the other communication.

Appealing to his brother, Joseph said, "Hyrum, you are the oldest. What shall we do?"

Hyrum thought for a moment and then replied, "Let us go back and give ourselves up and see the thing out. We must put our trust in God; and if we live or die, we will be reconciled to our fate."

"I have urged you, Hyrum, to take your family and go to Cincinnati, and get out of the way, and let me stay on to the finish, but you have refused. I wish you would reconsider this now."

"Joseph, I can't leave you," his brother protested. "I won't leave you."

"But we shall be butchered, as surely as we return," the Prophet predicted.

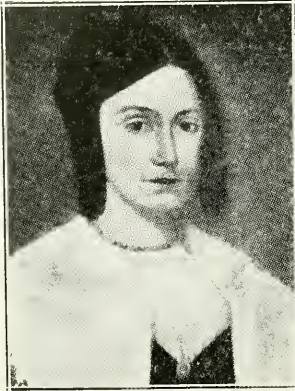
"And if we are, Joseph, my dear brother," reasoned Hyrum, "it cannot be said of us that we were killed while running away or trying to evade the law."

"You are right, Hyrum," agreed the Prophet. "I am reconciled. I shall return."

"We will go back together," affirmed his brother.

"And the rest of the city council wanted by the governor will join you," interposed Doctor Richards.

"Yes," declared Porter Rockwell, "and I'll make it one more. I'll stay with you men to the finish."



Emma Hale Smith

The men recrossed the river, and soon the other accused members of the Nauvoo city council and a few friends were assembled. The conference that ensued was very brief, and then the march to Carthage began. As the solemn little party of mounted men passed along the road beyond the outskirts of the city, they could see the Prophet's farm in the distance. Joseph drew in his reins, stopped his horse and looked back upon the scene he was leaving. He gazed with admiration upon the temple; he cast his eyes with pride upon the beautiful city of twenty thousand Saints; and then his eyes

fell upon his little farm and his cherished home in the distance. Eagerly and longingly he scanned the premises to catch a view, or even the faintest glimpse, of Emma and the children, but he looked in vain, and his yearning heart ached and he sighed and choked.

"This is the loveliest place and these are the best people under the heavens," he faltered finally, "but little do they know the trials that await them. Under the scourge of persecution they will be driven to the Rocky Mountains. But, great as their sorrows will be, they shall not perish, for there they will become a happy and a mighty people."

Four miles out of the city, Captain Dunn with a force of sixty mounted men stopped the party.

"Which is Joseph Smith?" inquired the Captain.

"I am he," replied the Prophet.

"Are there any arms in your party?"

"No, Captain. We have complied with the demands of Governor Ford. We are surrendering without arms."

"I have an order from the Governor for you, Mr. Smith. Here it is."

The officer gave over the letter; and Joseph, with rapid heart, opened it and read:

"To Joseph Smith, General of the Nauvoo Legion: Sir: Demand is hereby made upon you to deliver to Captain Dunn all state arms now in the possession of the Nauvoo Legion. Thomas Ford, Governor of the State of Illinois."

"I wish you to countersign the order, Mr. Smith," demanded the officer, gruffly.

The Prophet could see that there was no alternative, and he did as directed, remarking, as he handed back the order, "I sincerely trust, Captain, that the Governor has already disarmed our enemies at Carthage."

The Captain ignored the query, with the command, "Mr. Smith, I request you and your party to return with me to Nauvoo to ensure no resistance to my obtaining possession of the arms."

"And when you have disarmed the city, Captain, then what?" asked the Prophet.

"You will return with me to Carthage for trial."

"Very well, Captain," he agreed. "I am going like a lamb to the slaughter, but I am as calm as a summer's morning. I have a conscience, void of offence toward God and toward all men. If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance. It shall be said of me, 'He was murdered in cold blood'."

"That's a morbid outlook, Mr. Smith," the Captain laughed.

The sight of the militia on the streets of the city, with the Prophet and his associates in their custody, terrorized the already distracted Saints, who watched the procession from their windows, through cracks in the doors, and from behind their homes.

And when the arms of the Legion were carried away by the soldiers, and Joseph and his associates were seen again on their way to Carthage, marching between the lines of troops, consternation gripped every heart.

"It will be a repetition of the raid upon Far West," they said, and we're trapped again, just as we were by Hinkle."

Men gathered in groups to counsel together, children cried, women became hysterical, and terror and pandemonium reigned throughout the city.

It was midnight before the militia reached Carthage. Captain Dunn took the men into the public square, where they encountered a number of the troops of the Carthage Greys.

"Stand by, you McDonough boys," someone yelled, "and let us shoot the Mormons."

The McDonough County troops were known to be friendly to the Saints and showed them much consideration. They were attempting to shield the prisoners, when some ruffian commanded them to "stand by."

(To be continued next week)

News of the Church in the World

BROADENING the scope of the Church Welfare Programme, the Deseret Industries, an organization for salvaging and manufacturing goods, was added as a unit to the Programme by the First Presidency recently. The specific purpose of the new unit is to make use of "any article which in its present condition, or when repaired, renovated, redecorated or remade will be of value to another person and will provide a means of employment and support to many people unable to enter regular industrial channels by reason of age or physical handicap."

As Board of Directors to the new organization, the following have been named: Howard J. McKean, chairman, Edward M. Ashton, Howard Barker, Louise Y. Robinson and Eric W. Ryberg. All of the above are especially qualified for their particular duties by their vocational training, and all are well-known as workers in the Church. Church leaders assisting in the establishment of the new movement are Bishop Marvin O. Ashton, of the Presiding Bishopric, Robert L. Judd and Harold B. Lee of the General Committee of the Church Welfare Programme, and Ezra C. Knowlton and Lester F. Hewlett, representing the Salt Lake Regional executive committee.

Stuart B. Eccles, formerly with the Z.C.M.I. clothing factory, has been named manager of the Deseret

Industries. Holgar M. Larsen, former president of the Danish Mission, will assist Mr. Eccles in the office duties.

President Heber J. Grant pointed out that high commendation is due to the board of directors and those supervising the Programme as they are providing a purely voluntary service. Such co-operation as this is expected to make the Programme self supporting.

At the present time, the Deseret Industries will be effective only in the region of Salt Lake City, embracing 16 stakes, but will later be expanded to other centres large enough to support such an undertaking.

APPOINTMENT of Elder A. Lorenzo Anderson, of El Pas, Texas, to be president of the Mexican Mission succeeding President Harold W. Pratt, was announced recently by the First Presidency. Elder Anderson, who is a grandson of one of the original Utah Pioneers, was born in Chihuahua, Mexico, in 1887. His parents travelled there in 1885 to help establish a colony, and he himself spent three years in Mexico as a missionary, from 1909 to 1912. President Pratt, who has been in Salt Lake City for some time because of illness, will accompany the new president back to introduce him through the mission.

News of Current Interest

BLINDNESS fails to dampen the enthusiasm of boys for baseball when they have the opportunity to play the game as sponsored in Oakland, California. Using an ordinary hockey stick, the batter swings at a ball which is rolled to him, locating it by the "jinglers" which it contains. The field is a regulation indoor baseball diamond, equipped with buzzers of a different tone for

each base. The umpire, who is not blind, sounds these buzzers to help the runner locate the base, and to warn fielders of the runner approaching. Players are out when the ball is rolled in front of them, and such is the accuracy of the fielders that double plays, considered as the height of good fielding in big league baseball, are not infrequent.

LISTENING to the gigantic organ in the Salt Lake Tabernacle recently was Gypsy Smith, world-famous British evangelist, who stopped in the Utah city for a week purposely to hear "a satisfactory amount of the Tabernacle organ's rich music." Travelling incognito with his wife, he is vacationing in the Western States prior to resuming his soul-saving endeavours in Hollywood on September 11th. Evangelist Smith was born of gypsy parents in Epping Forest, traditional hunting ground of English kings. Although his home is in London, his preaching activities have brought him before millions of people on five different continents. His present tour of America makes the 34th time that he has gone to that country.

WARNING the world that it must learn and learn quickly that history cannot repeat itself in all respects, the Anglo-American Historical Conference which met recently at London pointed out that the era of the open frontiers has come to an end. Stating that the past five centuries have been the Golden age of democracy because the pioneering spirit has kept alive the idea of the importance of the individual, Professor Walter P. Webb, of Texas University, declares that democracies will have to adjust themselves to the new problems, and points out that those countries notable for their departure from the democratic way are almost without exception those which have few, if any colonies.

SCOTTISH DISTRICT CONFERENCE SCHEDULED

SCOTTISH District autumn conference will convene on Sunday, September 11th, at Glasgow. First session will be at 10.30 a.m. at the Glasgow Branch Hall, 4 Nelson Street. Afternoon and evening meetings will be at Hillhead Burgh Hall, 348 Byres Road, at 2.30 and 6.30 p.m. Mission authorities and the Millennial Chorus will be in attendance.

From the Mission Field

Departing Missionaries—



Elder Croft

Elder Hailes

Elder Bryant H. Croft, who has laboured in Hull and Sheffield Districts and as supervising elder of the latter, was honourably released on Thursday, September 1st, and will return to his home in Salt Lake City, Utah.

Elder Charles W. Hailes, who has laboured in Manchester, Hull and

Nottingham Districts, and as supervising elder of Hull District, was honourably released on Thursday, September 1st, and will return to his home in Salt Lake City, Utah.

Transfers—

Elder S. Bruce Hanks was transferred from Manchester District to London District on Wednesday, August 31st.

Elder Paul S. Howells was transferred from Manchester District to London District on Wednesday, August 31st.

Doings in the Districts—

BRISTOL—A series of talks explaining some of the doctrines of Mormonism have been presented at the Yoga Institute at Plymouth recently, at the invitation of the President. Elder Paul V. Strebel lectured on "The march of the Mor-

mon Pioneers"; Sister Maggie E. Mavin discussed "The ante-mortal existence of spirits and the purpose of this mortal probation"; Elder Gustaf L. Larson described "The Temples of the Church"; and Brother Reginald S. Mavin explained "Vicarious work for the dead." The lectures, which were well attended, brought forth many questions and discussions concerning other points of the Mormon Faith.

HULL—The annual outing of the Hull Branch Relief Society was held at Cleethorpes on Saturday, August 20th. During the afternoon the group participated in games on the sand and community singing. Following refreshments, an evening was spent at the amusements centre. Sister Amelia Ransom and her counsellors were in charge of the affair.

The M.I.A. of Hull Branch sponsored an outing to Castlehill on Saturday, August 7th. After cycling to the selected spot, the group took part in a treasure hunt, directed by the missionaries. A sausage roast, followed by campfire sociability singing concluded the activities.

LIVERPOOL—On Wednesday, August 17th, Liverpool Branch held a special meeting to allow Elder Matthias F. Cowley and Sister Cowley to give farewell addresses to the members. Over 50 were in attendance and heard the discussion of the Book of Mormon which was the theme of the evening.

On Saturday, August 21st, a garden party was held in the Chapel grounds at Liverpool under the sponsorship of the Relief Society, with Sister Sarah Fyfe, president, in charge. In the afternoon the Primary children presented a sketch, directed by Sisters Dorothy Herron and Doris Pratt, lady missionaries, and Sisters Edna Currin and Marjorie Patey. The M.I.A.

gave a skit in the evening. Over 70 people attended the party.

A Primary birthday party was held on Thursday, August 25th, at Preston Branch. The children were directed in various games, following which refreshments were served. Sister Bessie Corless, Primary Mother, directed the party, assisted by Sister Hannah Vickers.

On Saturday, August 27th, Preston Branch Sunday School held their first outing, travelling by train to Southport. After a tour of the pleasure grounds, refreshments were served at the Grand Cafe, and each child was presented with a gift. Sisters Mary C. Hartley and Gertrude Corless made all arrangements for the outing.

LONDON—At a baptismal service held in the sea at Brighton, Dorothy Alma Rose Stevens and Leah Ida Mary Izard Fowler were baptized by Elder Shirley B. Kimball. Confirmations followed at the branch hall. Sister Stevens was confirmed by Elder Hugh C. Brown, and Sister Fowler was confirmed by Branch President Edmund W. Wheatley.

A swimming party was held at Marylebone baths by members of the Southwest London Branch Mutual on Tuesday, August 30th. Following the swim a fish and chip supper was served at the home of Sister Agnes P. Wallace, Y.W.M.I.A. president.

Under the direction of Sister Alice Willmott, Primary supervisor, the children of North London Branch were taken on an outing to Southend on Saturday, August 13th. Swimming, sight-seeing and trips on the merry-go-round, followed by refreshments, provided a full day of activities for all present. Several outings of a more limited nature have been provided for the children throughout the summer by Sister Willmott.

PERSONAL

WRIGHT - BLYTHE — Brother Joseph Henry Wright of Hucknall Branch and Sister Dorothy Blythe of Mansfield Branch were married on Saturday, August 27th, at St. John's Church in Mansfield. Bro-

ther Frank Rossiter gave the bride away; Elder Dean E. Smith was best man; and Sisters Hilda Day, Edith Limb, and Marjorie Limb were bridesmaids. Approximately 50 guests were present.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
33a, Regent Street.
- Grimbsy:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontillanfraith:**
Enquire:
81, Brynteg Street.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Raumarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*14, Olliver Street,
Redcar, Yorks.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L. and Y Station.

§—6.15 p.m.

*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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